



BRIGHAM YOUNG ACADEMY.

Vol. I.

PROVO, UTAH, JANUARY 29, 1892.

No. 11.

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THE NORMAL.

VOL. I.

PROVO, UTAH, JANUARY 29, 1892.

No. 11.

MANAGING EDITOR, - - O. W. ANDELIN.
BUSINESS MANAGER, - - B. S. HINCKLEY.

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EDITORIALS.

WE published in last issue a letter from Col. Parker of the Cook County Normal to Professor Cluff, in which he and Mrs. Parker agreed to teach in the B. Y. Academy Summer Normal School next August. Col. Parker's engagement is important, not only to the Academy, but to every school and school teacher in the territory, for it brings to Utah two of America's leading educators and places within the easy reach of all instructions hitherto obtainable only in eastern schools.

No profession requires for proper advancement an exchange of ideas more than the teachers. Left to himself from year to year in his school, the teacher soon becomes too narrow, too deeply in the rut, and the world moves on and leaves him. He must get out every few years and exchange ideas with his fellow teachers. Institutes and Normal Summer Schools where new ideas and new methods are taught, and where a new spirit and a determination are enthused, are positively necessary. That person was not far from the truth who asserted that for one year out of every five or six a teacher should obtain a

leave of absence and attend some institution of higher learning, where he would partially get out of his old ruts and have his views and ideas broadened.

Next to attending Col. Parker's lectures and instructions in Cook County, is attending them next summer in the B. Y. Academy. We heartily commend, therefore, the policy of the Principal and Assistant of the Summer Normal School, in thus bringing to Utah leading eastern educators; and we predict a most successful school next August.

THE action of the General Board in taking Dr. Talmage from the principalship of the Latter-day Saints College and giving him the chair of Science in the proposed Young University has a significance hopeful in every respect to the educational interests of Utah. It means in the first place that there will be established in the near future a school of higher learning, offering facilities now found only in the east; and it means, too, that the Church Normal Training School is established in the Brigham Young Academy, where concentrated effort will produce the best results.

We congratulate Dr. Talmage on his promotion, and trust that success will crown his efforts in his new position, as it has in the position he has just left. Of course his removal is a loss to the College, and from a college the school may step down to a Stake Academy, but however this may be, it is still in able hands, for Prof. Done, the principal, is well qualified for his position. We predict for the school a steady growth.

The NORMAL wishes Dr. Talmage and Principal Done every success.

WHERE young people are taught as they ought to be, they are quite as happy in school as at play, seldom less delighted, nay, often more, with the well-directed exercise of their mental energies than with that of their muscular powers.

Prof. Pillans.

THE *Inter-Mountain Educator* must have been misinformed in regard to securing the services of Col. Parker, as that paper gives Supt. Wilson and the Utah County teachers the honor of engaging him to lecture in Provo. It was the managers of the Summer Normal School of the B. Y. Academy who arranged for Col. and Mrs. Parker to come and give a series of lectures for one week in the B. Y. Academy Summer Normal School. Great credit is due the managers, Profs. Cluff and G. H. Brimhall, for the way in which they are working up the school and, with the *Educator*, we predict a large attendance of teachers from other counties.

We might suggest also that our neighboring counties make arrangements to hold their institutes in Provo next summer either immediately before or right after our Normal School, so the teachers might all attend the same.

It is understood that our eastern friends will give two lectures a day each, although we are not prepared to say positively yet. Other specialists, as Dr. Maeser, Dr. Talmage, Profs. Cluff and Brimhall, all pre-eminent in their lines, are to give series of lectures. Before the close of this semester we hope to be able to publish the program in full.

Fellow-teachers, make it a point to attend.

“WHEN a thing is understood, not a word more of exemplification should be added. To mark precisely the moment when the pupil is master of the subject, and when repetition should cease, is the most difficult thing in teaching, though the difficulty is in the teacher more than in the scholar. The former is so absorbed in his subject that he has no attention to give to the unmistakable signs of repletion given by the pupils.”

TO have found one-fourth of the answer by his own effort is of more value and importance to the child than it is to half hear and half understand it in the words of another.

Froebel.

TO restrain the natural gayety of that age (childhood) serves only to spoil the temper both of body and mind.

Locke.

PLAY is the first poetical, (creative) utterance of man.

Richter.

UNLIKE our games, the plays of children are the expressions of serious activity, although in light, airy dress.

Richter.

IT is of more importance that a child leave a lesson with a love for learning and a desire to return to it, than that he make great progress.

TO the calm, keen vision of one who truly knows human nature, the spontaneous play of the child discloses the future inner life of the man.

Froebel.

SOLOMON, who was a judicious school-master, did not prohibit scholars from play at the proper time, as the monks do their pupils, who thus become mere logs and sticks.

Luther.

LESSONS should cover short periods; then let the pupil be urged to put forth his best efforts for that period. An earnest, strong effort for half an hour will do more towards disciplining the mind and forming the habit of close attention than a two hours' dreamy and superficial preparation on a long lesson can do. Give short lessons, but let them be thorough.

ST. DAVID, ARIZONA,

Jan. 15th, 1892.

EDITOR NORMAL:

Permit me to express my great appreciation of your little journal, the *NORMAL*, which is freighted with such a wealth of good thoughts and suggestions for the diligent, earnest inquirer.

Advancement is sure to follow an attentive study of its pages. It is of great value, not only to the teacher, but to every person who is in any way interested in the great progressive educational movement that is now in progress. The study of a single copy of the *NORMAL* gives one the idea that he *must* get out of the old mechanical rut which deepens each year but never widens, and lay hold of the methods of nature which lift us into a higher plane of

thought and feeling. No candid, liberal-minded, intelligent thinker can draw any other conclusion.

Those who do are laboring under a misconception of the great idea of education.

It is useless to say the NORMAL is an honor to the B. Y. Academy, and that much praise is due to those whose duty is its preparation.

I am acquainted with the life and achievements of the illustrious founder of the Academy; however, I do not mean to give here a sketch of his life. But what an illustration of the excellence of the institution does a retrospect of his life afford the youth of Zion! Could he look down from another sphere on the institution created by his love and genius, he could have nothing but the highest encomiums to bestow upon its devoted teachers, and the liberality of his most generous successors, who have labored with such courtesy, such patience and such indefatigable zeal to continue it. The recognition and attachment of his followers to the institution he has left is a solemn confession that they will never cease to recognize and profess their love for his generous personal qualities and high social virtues.

I am pleased to hear it said that the time has arrived when it can no longer be said of the population of Utah that those who receive a liberal and polite education are in a hopeless minority. A cast has been given to education which we hope will never disappear; and we are sure it will not so long as the present force of enthusiasm and devotion is shown on the part of teachers.

The necessity of special training on the part of teachers cannot be overestimated. What should not a teacher be who stands before a class as an example in all things! Though the educational advantages of Arizona have hitherto been limited, there is now that interest shown on the part of teachers, which, if continued, can but lead to a decidedly successful issue. There is not the least doubt about the growing appreciation and regard for education in this country. There seems to be no division of thought upon the subject, but on the con-

trary, there seems to be a complete unity of thought, and a complete unity of thought is a sure forerunner of unity of action.

Though many of us young teachers have not had the advantage of normal training, by the aid of choice books and periodicals we are endeavoring to "learn the trade." Already we have a branch of the B. Y. Academy in our midst, whose invigorating influence is beginning to be felt. That which is now the shadowy vale of futurity will soon be illuminated by educational stars.

Those who have been so reckless of their personal safety as to venture into the wilds of Arizona say we are not so far degenerated and out of the world as they thought. We are aware that we are very near the edge of the universe, but really we think there is no danger of falling off, or of relapsing into a state of barbarism. When you hear that our time is all taken up in bloody struggles with the Apaches and mosquitoes, you may protest and we will bear you out.

Respectfully your brother in Him,

CHARLES H. WILDS.

VARIOUS TOPICS.

THE ORIGIN AND USE OF THOUGHT.

("BIRD" ROBISON.)

Thought is born of intelligence; intelligence is light; light comes from the fountain-head of all intelligence.

We might compare its operations to the working of the telegraph with its lines constructed to carry messages in all directions by electricity, only the invisible being so much greater than the visible, or the ways and means of God so far surpasses those of man that they can only be comprehended intuitively.

Light is flashed forth from the presence of Deity freighted with intelligence, carried in minute particles to every portion of space, lighting up every created thing according to the capacity to receive, and the purpose and mission of the thing created. Thus from God we receive our intelligence. At the same time through His infinite wisdom we are exposed to evil that we may realize and appreciate the

happiness in store for those who conquer the evil and allow the good to predominate.

The brain! What a wonderful structure! What a controlling power! What a work-shop for good or evil; for pain or pleasure; for joy or sadness! If we suffer pain, how quick the brain to receive the intelligence. If have sorrow it is written there! If we experience joy, like a flash it is engraved upon the brain. All the good and evil of our natures are taken into that little work-shop. There they struggle, each for supremacy over the other; and by its dictation are all the deeds for good or evil accomplished for the happiness or misery of mankind.

Some of the qualities of the human mind acted upon by thought are envy, jealousy, covetousness, love, hate and pride.

There is envy, let us use envy to be envious of our good character that we let no blemish come upon it by perverting this quality to the spite of our brothers, sisters, or friends. Jealousy! what bitterness the very word suggests; but why should it be so? Why not put even jealousy to a good use? Train it, make it come under the control of the good within us. Be jealous to guard our rights, our liberties, our good character from the parasites that would rob us of the rights of humanity, even the right of conscience, to believe and act for ourselves without infringing on others. We should also guard ourselves jealously, that we be not jealous of others to their hurt or our own bitterness and misery.

Be not envious of the talents of others, but remember that the opportunity to make the most of what we are endowed with is a free gift to all. Many born superior do not attain to great eminence because they depend too much on natural talents and do not exert themselves. If you have but one talent and you see others with more, perhaps you will spend a great deal of time in jealousy or envy of others, which causes you hatred to them where you should love and admire. By constant effort on your part, by industry, faith and prayer you may with little talent become an instrument of much good to others, which always brings happiness; but beware of pride, lest ye fall.

Covetousness. How many murders and sins are laid at your perverted door! We can covet good gifts and seek to obtain them, without robbing or murdering others, or depriving them in any way.

We consider hate a bad quality because it leads our minds to hatred of things that are good and lovable. Why not make use of the quality hate to despise evil and evil deeds?

The quality love. What a divine meaning when it portrays the love of parents for children; brotherly, sisterly love; the love that is the foundation of a true home and brings the influence of heaven to the hearthstone; love for the beautiful and grand, love for the good that lies all about us, if our eyes are not closed to it by the meanness and selfishness within! Above all, love which leads the mind from the created to the Creator.

Let us once more, before closing this article, look within the mind. Here is the little workshop, perfect in structure, lit up by intelligence; thoughts of all kinds acting upon it. From the cradle to the grave a mighty struggle is constantly going on. Under these circumstances are we accountable for our thoughts? Certainly we are, to a great extent.

Thought is father to the action and we are accountable for that. When an evil thought, like a sneaking thief, intrudes upon the mind, think of something good and thus exclude the evil. Here is a host of object wretches demanding admittance through all the little doors urging us to slander, to steal, to lie, to do all manner of wickedness that leads the soul down to hell and degradation. Why not take the broom of charity, the brush of honesty, the voice of truth and cleanse the little attic. Drive forth all the wicked midgets, sweep down the cobwebs and rubbish, seek from good books and by companionship with good people for noble thoughts; store them up in the little attic to the exclusion of evil. Every time one of the little imps from the regions of brimstone tries to invade the portals, give him a knock with the cudgel of reason and send him headlong to the realms of purgatory.

You will be surprised to find how much you can stow in so small a compass as the brain, if you keep it free from rubbish and filth. Then those noble thoughts will beget good deeds which contain the very essence of enjoyment within themselves and which will lead you to a future haven of happiness.

"Day after day as the swift hours fall,
We're hanging pictures on memory's hall;
The painter is ready, and dark or fair
Our thoughts and acts are pictured there;
And by and by, when life is done,
We'll have to review them one by one:
If the pictures are dark, oh, sad our fate!
We cannot erase them, 'tis forever too late.
Our only hope is to live for the right,
That memory's pictures may all be bright."

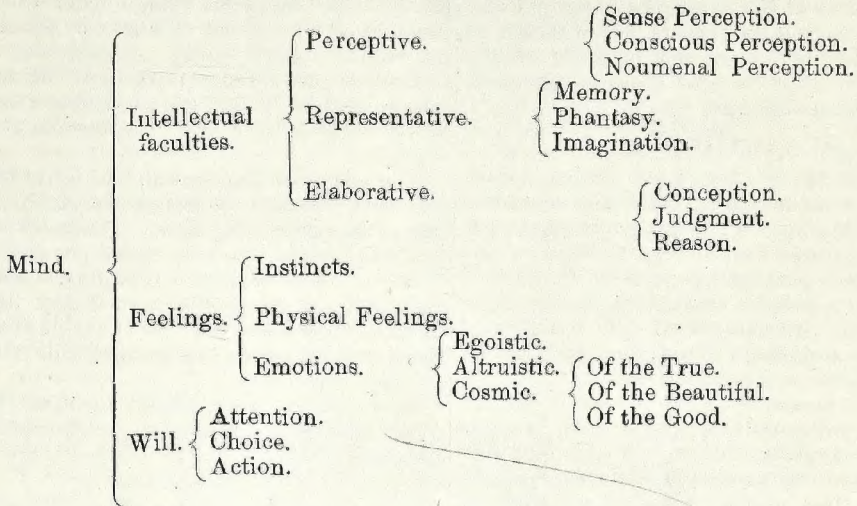
The *Inter-Mountain Educator* is quite a lively magazine; teachers will find interesting reading in it. This is one of our many valuable exchanges.

THEORY AND PRACTICE OF EDUCATION.

HABIT.

[A LECTURE BY PROF. B. OLUFSE, JR.]

II.



As all knowledge depends primarily on the senses or sense-perception, it is of the utmost importance that habits of close observation—by which alone perception is cultivated—be early formed. Children love nature, and pleasure attends the proper use of the senses; the fields, meadows, hills and mountains should therefore be the allies of the school. In these the faculties are quickened, every sense is put on the alert, and by the proper guidance, useful habits are formed. "Allow nothing to be done by halves," is an excellent motto for the school; "do everything with care and accuracy," is its positive.

THE MEMORY.

There is no doubt that during the middle ages too much memorizing or "learning by heart" was required of the pupils; but are we not going to the other extreme in our day? If for no other than disciplinary purposes, the memory should be trained, for on it depends imagination, conception, judgment, and reason for their materials. A weak memory simply means unreliability throughout the whole mental machinery.

We are not prepared to go so far as Prof. Bain, however, when he says, "The leading inquiry in the art of education is how to strengthen the memory;" but we can say that

how to cultivate the memory is an inquiry which no successful teacher overlooks. In childhood and youth the memory is active, and it should not be allowed by disuse to grow feeble. The habit of remembering worthy ideas and of casting those unworthy away is an excellent one. Pupils, too, should be required to give exact dates, names, the words as well as the ideas of the author, for in this is a disciplinary value, tending to accurate thinking. The habit of reviewing often the work gone over can not be overlooked. "Review is the mother of knowledge" is an old and worthy saying expressing the power of this habit.

But the memory, like other capabilities of the soul, may be weakened by illy directed efforts. Kay says that "education is the great means by which the memory is made either good or bad. Nothing can do more for it than a rightly conducted system of education, and nothing can do more to injure it than one wrongly conducted. In order, then," continues he, "to acquire a good memory—one that will bring the past clearly and accurately before us—we must attend to the formation of the images in the mind and see that they clearly and accurately represent the original sensations and ideas." "Habitude," says Radestock, "strengthens the memory and

generally enlarges the mental capacity of man."

But it must be borne in mind that though great intellectuality seldom is found with poor memory, good memory does not necessarily denote great intelligence. Bain rightly remarks that we can engender an unnaturally strong memory at the expense of the reasoning or the imaginative powers. It is in this as in the cultivation of all the faculties of the mind, the intelligence and good judgment of the teacher must dictate.

IMAGINATION

is that faculty of the mind which builds images, and makes things past and dead live again in ideality. Phantasy, indeed, builds new combinations from old knowledge, but the imagination is purposed, is directed by the will and aims at a definite end. Imagination gives ideals, to the attainment of which ambition directs the powers of the young and middle aged; it raises a standard towards which we should ever move. My actual self is not my ideal self, but to actualize my ideal, to make my actual conform with my ideal is my life's work. I can never accomplish my task, for the ideal rises as the actual approaches it. There are also special ideals. The pupil whose imagination has been properly cultivated has before him an ideal reader, an ideal penman, an ideal grammarian, an ideal in all his studies towards which he strives.

Laziness and idleness often indicate simply the want of this ideal, and many a young man has been aroused to noble efforts by having a proper ideal awakened within him. The power of the imagination as an educational medium can hardly be over-estimated. It should be understood and used by every teacher. It can be cultivated and increased by judicious exercises. The study of nature strengthens it; the study of art, as expressed in sculpture, painting, poetry, and the study of the lives of great and good men, are factors in its culture; but nothing is stronger than the language of the living teacher portraying to the pupils worthy ideals.

That power of mind which thinks many into one, which forms class notions from particular notions, and classifies knowledge, is called Conception. Its elements are analytic observation, classification, generalization and abstraction. From individual ideas gained through perceptions, general ideas or concepts are formed. We see this stove, that stove and the other stove, and through conception come to the general notion stove. Thus the mind is able to grasp a thousand percepts into a

single word—concept. Concerning this faculty Radestock says: "By the aid of habitude, the experiences and knowledge collected by memory are arranged and brought into certain conception series and groups; they confirm and secure the various combinations of conceptions, and facilitate their application to practical life by building the bridge from theory to practice." The power to think in conceptions has always been justly considered ideal, because it permits man in spite of his narrowness to gather in his consciousness a number of phenomena by a few "representative concepts."

The power of conception, like other powers, can be cultivated by systematic study in the line of its several elements. The habit of close analytic observation, proper and accurate classification, generalizing thoughts, and the abstraction of properties from things must be formed. It is plain that the study of grammar, the natural sciences, and geometry develop this group of faculties.

In judgment and reason, no less than in other faculties of the mind, is the power of habitude plainly seen.

[TO BE CONTINUED.]

HOW CAN WE INDUCE IN THE YOUNG A PERMANENT LOVE FOR STUDY?

(BY PROF. F. E. MERRILL.)

As a general rule, the child-mind does not incline naturally to studiousness. The *habit* of study, like other habits, is formed by constant repetition. We may observe in every child how deeply "original sin" has taken its hold on human nature. Everyone has noticed how perverse the child's disposition is. It often seems as if everything that the adult has acquired of excellence or importance had to be gotten, from childhood up, through the fighting or overcoming of this or that evil tendency. All life, and especially all school life, is disciplinary. We are constantly schooling ourselves to this and that method of effort. If one is not thus doing it is because he is simply drifting and making no progress. The difference between the cultured and uncultured person lies in this very point. The one has largely directed himself into harmony with the laws of his being; and conformity to these laws has become, as we say, second nature. The other has scarcely ever limited, directed, or restrained himself; and the result is a barbarian. Now, which does society need—the untrained, untamed savage, or the man with all the powers of body, mind, soul, and spirit

under full control and directed to high and noble ends? Of course, in the abstract we easily and readily answer in favor of the civilized man. But do schools civilize boys and girls? If so, how much? If to a too limited degree let us see why, and try to discover how we can help on the solution of the vast problem of how to turn out from the mental workshop cultured products as the result of much labor and teaching. I need not enter here into a discussion of how the various branches of the course of study have each its own special work in forming the character and in determining mental growth.

We are all familiar with these facts: First, that, in general, literature appeals to the imagination, and develops the ideals of noble character, of rhythm and music in poetry, of polished period and cadence in oratory, and of all that may be portrayed in the boundless fields of fiction. Second, that science opens up to us unlimited vistas of the natural world which all about us, on every hand, and the close analyzing thought of the investigator to bring them out from the realm of uncertainty (and often of superstition) into the clear sunlight of classification into order, sub-order, species, family, etc. Third, that mathematics have power to awaken the keenest and strongest mental effort of which the mind is capable in order to grasp and express in fitting symbols the mighty facts of computation that lie at the basis of all physical phenomena. I say that with these facts we are familiar; but are we as conversant with why it is that only a few of the young people of our school fall in love with study? If there is any one thing more discouraging to the teacher than another it is the lack of enthusiasm on the part of pupils. Now, why is there this lack? Why must children be compelled, almost driven in one way or another to perform the required work of the school? Let us look first for a cause right in the home itself. As one has said, "The environment into which we are born is a force that has its influence on us long before literature can have a share in the formation of character. The sights and sounds of home; the impalpable, but powerful, atmosphere of feeling and motive in the lives of those around us; the condition—physical, social and spiritual—of the first years have gone a long way toward giving shape and color to character before the letters are learned." In many homes parents are so preoccupied with one thing and another that there is absolutely no care for the child's mental development and growth. This preoccupation may be either with business or pleasure, with hard, unremitting toil, or simple

neglect and careless thoughtlessness. Some parents think (imagine) they can delegate the whole of a child's mind-culture to the school and never have a thought of its growth or progress. They will see to it that their child has food and clothes for the body; but that which is infinitely more important than the body—the mind, the spirit—that they allow to be entirely and without question left out to the tender mercies of the average school-teacher. How *consistent* such a course is! What a high mark of civilization does such conduct on the part of parents indicate!

We next look to the pupil himself for the reason of this indifference to the opportunities of study. In the first place, the average pupil has only low motives for study placed before him. These motives are generally wholly utilitarian. Now I have nothing to say against utilitarianism. I believe in it with all my heart. But much of the thought and talk in this line is altogether too narrow—it lacks breadth and comprehensiveness. Many a bright, energetic young person, in his or her anxiety to get a practical education, fails to see the absolute necessity of having a good, broad and deep foundation upon which to build the slender and artistic tower and specialties. Such failure is the result of not grasping the idea that the *general* studies (that seem oftentimes not to bear directly on the particular vocation he is aiming at) are always more or less directly helpful and tributary to a thorough mastery of the special study. Another motive that very often animates the hearts of the young is the desire to study something that will directly help him on in a course of money making. Now, money getting is good, too; but it seems to me too bad that it should ever be much of a motive on the part of a student. I know we are living in a practical age; but I believe, nevertheless, that we ought to pray daily to be delivered from materialism. If education is to develop the whole man, especially the highest and best that is within him, how can it be done by appealing to the lower motives of our nature? What must be the effect? Will the student not necessarily consider that just so soon as he has mastered certain principles of what are called practical studies, he then has met the demands of the claims set before him, and that therefore he need attempt nothing further. Now, it is my firm conviction that *everybody* ought to be highly educated, and that they might be if everybody so desired. You will say, perchance, that this is not so, that everybody does not have the opportunity to be. But I, on the other hand, think such opportunity does lie before each

and every one; and that if a part of every twenty-four hours should be set apart for reading and study—not reading alone, for there is a vast difference between mere reading in the ordinary use of that term and study—everybody *could* and *would* become enlightened and cultured. But again you say that some have no time for this, have no ability for self-culture through book-study; and that men and women (and young people, too) may become very efficient members of society, and still devote but little time to the study of books. I freely grant that books are not the only source of a true education, and willingly admit that personal contact, mind against mind, is a powerful means for smoothing and polishing off the projections of eccentric and peculiar natures, and that this process often gives finish of appearance and adds, too, something of mental discipline, but in these days of books—records of the wisdom of the past (and of the immediate present, too, we may add)—how can we neglect them! Hence, I again would urge that every boy and girl, man and woman, in this broad land, yea, even in the whole world, could, if they would only see the need of it, devote many hours to the pursuit of knowledge that now are only frittered away. What a millenium of power and culture would be inaugurated, should everybody suddenly become enthused with this idea! and for the simple love of study itself, because of its beneficent effect upon mind and heart, should determine to let no day pass without some time spent in earnest, loving devotion to some line of thought and investigation.

[TO BE CONCLUDED.]

LITERARY.

THE NEW TEACHER.

[BY N. L. NELSON.]

II.

Brother Wallace, as he was affectionately called, soon won his way into the most select home circles in the town. The ladies, dear, good souls, lionized him and vied with each other in getting up suppers and entertainments to do him honor.

And what wonder? Had not a voice called to him as to Paul of old? And had not the Angel Moroni visited and conversed with him since?

And then what beautiful supplications he made at the private prayer meetings! Did not every good sister feel specially blessed to have him kneel in the family circle and lead in the evening devotions?

Who was more horrified than he at hearing

the name of Deity profaned, or seeing men break the Sabbath day?

"But you must not let this shake your faith. Brother Wallace, you know the gospel net gathers both good and bad fish."

And then, how strictly he kept the word of wisdom! He could never be induced to take a cup of coffee or *store* tea, save when that awful chronic head-ache returned, and there was scarcely a day that he was free from it—such is the affliction of the righteous.

If at a public supper a choice was given he unvariably chose barley coffee or "Brigham tea," and threw in a sermon gratis in praise of his choice.

In spite of all this Bob and I did not like the new teacher, though it might have puzzled us to tell why. Perhaps the fact that he had favorites based on no merit that we could conceive of, whom he used to chuck under the chin, and take every means of praising before the school, had something to do with it. But we were not jealous; we should have resented bitterly any such familiarity toward us.

It may be that we knew a little more about the teacher's pets than he did. And I have no doubt that we showed our incredulity in a manner unbecoming good little boys, when he brought forth his two or three little angels.

Be that as it may, the teacher never ceased to be an object of curiosity to us. We watched his every motion, and discovered many things that the other boys didn't know. We took Bob's little sister, Allie Jones, into our confidence, but aside from this, we guarded our secrets as precious treasures.

Meanwhile the teacher was working up the popularity of the school in great shape. The good brethren, and especially the good sisters, had been invited by dear Brother Wallace to visit the school, and they came—came in platoons with all their canvas spread (I trust one may laugh at hoops and bustles now.)

Then began a species of rural circus that by this time had become quite familiar to us, but was always a novelty to visitors.

First the big girls were ordered forward, and told the visitors what kind of things nouns, verbs, adjectives and adverbs were, and great was the wonder excited in the village thereby. One good sister asked the teacher in what country they were raised, and whether we'd better not get some of them for our own town. (They have since been imported, by the by, and seem to flourish in the soil.)

Then the class in Geography was trotted out. I choose the expression for its force not its elegance.

Bob and I were two of the unlucky per-

formers. We could name the largest city, the longest river, the highest mountain, the biggest ocean, glibly enough, but as to whether London was on the moon or in Utah, we were quite innocent of knowing. Still we had won many a compliment from the teacher by our swift answers.

One day as we were thus called up, there was a wicked light in Bob's eye. I think the light lingered there in consequence of a lingering warm spot beneath the seat of his trousers, the result of a recent flogging.

Be that as it may, Bob had espied among the visitors his Sunday school teacher, and was well aware of a certain difference in what the two teachers had told him.

After the geographical superlative had been exhausted, the teacher looked over his specks at Bob and asked in a coaxing tone:

"Well, Robert, who is the greatest man in the United States?"

"Brigham Young!" answered Bob, defiantly.

"Oh, you wicked boy!" burst out the teacher, "what do you mean! Haven't I told you, time and again that President Grant is the greatest man in the United States! Hold out your hand."

Bob held out a hand, which I could, but I won't describe.

Just as the ruler was singing its loudest through the air, Bob withdrew his hand, and a catastrophe ensued.

The teacher, overbalanced in his tremendous stroke, was obliged to catch himself so quickly that the gold-rimmed specks fell to the floor and were broken, and the gold front teeth were following, when by a frantic grab he caught them in his hand.

This caused no little merriment, and Brother Wallace, as soon as he could collect his wits, turned to apologize to the ladies for his late unseemly calisthenics.

What was his horror to find the good sisters on their way to the door, spreading their skirts widely and holding aloft their noses to properly indicate their wounded dignity.

Bob, taking advantage of the teacher's consternation, sneaked along behind the long slab writing desk, his black felt rolled like a cylinder in one hand, and made for the door, casting one furtive glance over his shoulder as he disappeared, and welcoming his liberty with a war-whoop.

Bob was the hero of the school. That night the question was debated as to whether Brigham Young or U. S. Grant was the greater man, and the town divided as to the merits of the teacher. It was the first breach, but he soon succeeded in patching it up.

[TO BE CONTINUED.]

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On account of the pipes of the radiators breaking early Monday morning, school dismissed until Tuesday, when all went on in order.

Principal Cluff went to Salt Lake last Saturday to obtain guns for the military students.

The young ladies held a meeting last Saturday and decided on costumes for their setting up exercises. All will try to be ready for next Saturday.

If you have friends that would like to attend the Polysophical Society that meets Friday evenings, apply to President H. A. Anderson for an invitation, and present it to them.

Dr. Maeser visited the Academy last week in his capacity as General Church School Superintendent. Come often, we are glad to see you.

Ben Goddard, a former student of the Academy and later a member of the school furniture company—McElwee, Pierce & Goddard, will leave for a mission to New Zealand in a few days. Good will. His part of the business will be conducted by D. K. Brown of Nephi until Brother Goddard's return.

For all that we have three large halls, six or seven cloak rooms, a number of the advanced students persist in leaving their overshoes sprawling around the floor under the desks. This is reprehensible and beneath the dignity of library students. For the love of neatness let us leave our overshoes and wraps in their proper places.

We shall be pleased to receive communications from teachers throughout our regions, if they feel disposed to write. Anything on the various educational topics of the day will be welcome. A contribution from Arizona appears in this number.

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